

BAPTIST RECORD.

J. B. GAMRELL, L. S. FOSTER, Editors.

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JACKSON, MISS., OCT. 28, 1886.

EDITORIAL.

NOTES AND COMMENTS.

The boys have done so well with their little learning this week in their search after the devil that we hope they will try other questions. A little learning with common sense will go a long distance in search of truth..... Rev. Joel Springer writes from Richmond, Ind., in Association that their church is doing well with a live prayer meeting and Sunday-school. A good many of them take the Pledge, which they regard a good help in their work..... Rev. J. E. Williams, one of the late graduates of Mississippi College, goes to Fellowship Bodine and Sims' Chapel, the two former in Jefferson and the last in Claiborne county. An important field, and we hope Brother Williams will succeed well in his work there. He will find some enlightened Christians, and earnest workers in his churches who will co-operate with him.... The cause of Christ requires the serious, prayerful consideration of this truth as it has been argued. You value the doctrine and ordinances you profess as a church? Are the faith and the practice of our beloved denomination worth anything to you? If not, this is not the place for you. Loyalty to Christ demands loyalty to his truth and his church. If we are Baptists, then should we value Baptist doctrines above everything else.... The above is an extract from the close of an able sermon to which I listened recently. It is not sound Baptist doctrine. Please answer through the Record. Our Baptist doctrine is Bible doctrine, and therefore it should be as dear to us as the word of God. We hold the truth in no partition spirit, but in fullness to its Divine Author. If our fathers could die for the truth, let them do it again in their saving purity for us, if so be that we ought to be willing to die for them, that their light may guide future generations to God.... The brothers of the Louisville Association should not forget the meeting at Ascension next Saturday and Sunday.....

Elder J. T. Bartlett and Brother West called on us this week. They are passing through the deep waters now, but grace is sufficient..... It is according to the constitution of nature that movement is essential to life. Therefore, just as soon as a church stops, it begins to decay. We must keep on in order to keep..... The report on pastoral support to the Kosciusko Association commanded the church and pastor to have an understanding with each other as to the amount of remuneration..... Indeed, I believe in the survival of the fittest. But, Melvin, How then does it happen that you are here?..... Training preachers is an important duty, and liberal preachers make liberal preachers. This will be self-evident itself, and liberty is a natural right of all men..... The wives of Elder J. T. Bartlett are among the saved at Clinton..... You have some right here in your field, more than the frogs of Egypt. I would rather have a frog in my pocket than a derringer pistol or bottle of whisky.....

I would rather have my parlor full of frogs than to have one little dung master twirling round in there. J. T. Christian's sermon at Corinth..... Men just love to be deceived in religion. J. T. Christian, "It is of the utmost importance that our ministry be educated, but to educate men to make preachers, but to educate preachers to make men." The report on education in minutes of Mt. Olive Association thus admirably puts it..... New Hope church, Choctaw Association recently ordained Robert Breckinridge, who had preached fifteen years for the Methodists. It is hoped that he will be a useful minister in a country where a preacher is much needed..... God calls no one into his vineyard for whom he has no work. W. M. Murtry..... A thoughtful colored young woman wants to know whether it is the duty of the churches to support ministers who preach on Sunday and stroll about the streets the rest of the week. We think not, and some white brethren may think it over..... There is such a thing as unsanctified learning, and if any of it has ever been sanctified I do not know it. R. E. Melvin, in speech on Ministerial Education..... I like to have my dinner on Sunday, and I don't care how good it is. I don't believe there is any more harm in eating a good dinner at an Association, than anywhere else. Dr. J. C. Denson..... Pastor Bowe baptized three persons at Bethel church, Yazoo Association, last Sunday..... The Pope has under consideration, the removal of the Papal seat from Rome to some other place..... About the happiest man at the Cold Water Association, after enough was in sight to pay the miseries, was Elder W. D. Howe..... Chairman of the Association Board..... Bishop J. R. Parish spent last Sunday in Jackson. In the afternoon he made an excellent talk to the inmates of the Penitentiary. At the close of the services two of these unfortunate persons came forward weeping and asked for Bibles and for the prayers of Christians. Two thirds of the sixty present also arose for prayer, and about one-third arose and testified that they had a hope in Christ. After discussion, one of the convicts, accompanied by a guard, was baptized by Pastor Sproule in the river. This is the fourth baptism from the Penitentiary this year. A good work of grace seems to be going on among them. Another member, a lady, was also baptized at the same time. A good

day it was with the Jackson church..... The sister of George gave to the Lord's cause last year \$6,000 and they propose to double it this year. What will the sisters of Mississippi do?..... Elder W. Billbro has accepted the call to Cleveland, Tenn. Another contribution to our sister State..... The Senior will be at the General Association this week to convey the good wishes of the Convention, and to see and hear and report. A large meeting is expected..... The Independent reflects severely on Mr. Cleveland and Secretary Lamar for their part in the gorgeous ceremony of crowning Arch Bishop Gabbons a Cardinal of Rome. The point is well taken that the Cardinal is made a Prince subject to a foreign potentate. Our government had to interface with the administration. A colored student thinks a model means "some sort of cuttin' up," and Paul would not be down with it..... The meeting at Starkville is full of promise. The congregations are large and the attention good. Numbers have educated Christ, and others are inquiring the way. Let preachers be made by all our readers for the world..... Rev. J. E. Williams, one of the late graduates of Mississippi College, goes to Fellowship Bodine and Sims' Chapel, the two former in Jefferson and the last in Claiborne county. An important field, and we hope Brother Williams will succeed well in his work there. He will find some enlightened Christians, and earnest workers in his churches who will co-operate with him....

Elder Bushing, who was to preach the Introductory Sermon being absent, that duty was put on Elder R. E. Melvin, at night. The Letters showed an advance in benevolence, though the reports did not show all that was done. Eld. W. P. Dorrill was elected moderator, and Brother J. H. Hickman clerk.

We did not hear Bro. Melvin's sermon, but as he says he always preaches a good sermon, this must have been good. Others said it was.

Eld. Wm. McMurry preached an excellent sermon before the body at 11 a.m. Saturday, on the spread of the gospel. It was clear, strong, and compact. Every position taken was sustained by an appeal to the Scriptures and no ground was left for contradiction. It had a good effect on the Association.

We were most kindly received as the representative of our Convention work. The Association is doing some mission work in its own bounds, but is unanimously and heartily, so far as appeared, in sympathy with the Convention work.

There was not a jar. The reports covered the ground usually occupied, were to the point, and were generally very well discussed. It is gratifying to see such an excellent state of things among the brethren. There is every reason to expect an increasing growth this year, since all seem united to push forward the work.

The hospitality of the Thomas town people was complimented of it was too lavish.

The Association meets next year with the Good Hope church, Saturday before the 4th Sabbath in Oct. The laborers of the body were convened Monday at noon, and with Mr. Joe Mansell behind his fine key, we rode into Kosciusko in good time for the train to roll us home Monday night.

Before closing these notes, we desire to mention what stirred the brethren a good deal. Sunday there was preaching at 11 o'clock and in the evening. Eld. J. M. Pearson preached a well prepared sermon, but it was to a moving congregation. He was honest all the time and do your very best on every occasion. Make thorough preparation for your work. No drags should be more careful in compounding his prescription than a minister in preparing the gospel food to be given to his congregation. Great harm has come to young ministers by supposing they could go into the pulpit and preach extemporaneously without much preparation like Beecher. There are very few Beechers and tanked for that [thesis]. I am a strong advocate of extempore preaching, but have done success after the first few times. Know your Bible. Because you are not acquainted with it, you are more able to quote from Moses, the prophets and apostles than the scientists, philosophers and poets. The Bible not only livens the past, but moves in the present. Be honest in all your work, for an honest man is the noblest work of God.

WEDNESDAY EVENING.

Dr. C. R. Henderson, of Detroit Michigan, and a former student of the Seminary, and Dr. G. T. Rawling of Cleveland, Ohio, gave a talk with melting pathos his gratitude to God, and then a young convert—a timid girl would arise and say, "Brother Hatch, I want an opportunity of telling in a few words what they had to thank the Lord for. On I can't describe the thrillings scene. Now a veteran of the cross would stand up and say, "The Lord has not only lived in me, but moves in the present. Be honest in all your work, for an honest man is the noblest work of God."

DR. EVERETT IN JACKSON

On route for the Harmony Association, last week, we stopped over a day in Canton with the Colored Baptist General Association of Mississippi.

Pastor Mathis, aided by Brother Christian, was carrying on a meeting, with cheering prospects. We heard a strong sermon Wednesday night from Bro. Christian, who, by the way, has changed his way of preaching since he used to be with us. Now he is very striking in two senses of the word.

The General Association seemed to be tolerably well attended. Eld. H. W. Bowen, a faithful minister, whom we have long known, was moderator. We were received, and laid before them a plan of co-operation between our Convention and their Association, which they heartily approved. Dr. Ayer, of the Jackson College was present, and said some excellent things. Dr. Everts of Chicago, added words of wisdom and cheer. And Bro. Woodsmall, who has so long labored with apostolic spirit with the colored people, was also present, and aided much.

The sentiment that the white and colored Baptists of Mississippi must know each other as members of the same household of faith, and co-operate to elevate the State was warmly received.

In the afternoon Brother J. R. Wades, called with his conveyance to take us out to his house for the night. This Brother would not admit that he is as old as this writer, but he could not deny that we

COMMUNICATIONS.

Chicago Theological Seminary

In connection with the course of study this session, Dr. Northrup has arranged to have one or more lectures delivered before the students each week by leading ministers, laymen and ladies. This is a happy feature of the Seminary. These lectures will be on practical subjects which lie along the line of ministerial work. So on those themes the students will get the ripe thoughts and the benefit of the experience of older brethren. During the past we have had

THREE LECTURES.

E. Nelson Blake, a prominent layman of Chicago, and to whose great liberality in gifts of money the Seminary owes its existence, delivered a most excellent lecture on the subject, "The Pilgrim as seen by the Pew." Mr. Blake said:

"Young gentleman, I am here not from my own choice, but in company with a request from your President, in which he said to me, 'I shall try to be present at your meetings.' I know you are good, others said it was.

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behaved in Zion. It was an excellent discourse, and well calculated to arouse the churches to their earnest effort.

As per last year, Elder Frank Benson was chosen Moderator. Wm. Chauncy Clark and Hon. J. M. Weaver Treasurer.

The churches were all represented and the congregations large.

Elder Frank Finney was present from the Aberdeen Association; and Elder David M. Clegg and Brother J. T. Baldwin from Big Bear Creek A. M. Association. These brethren gave able assistance in the discussion of the several Reports of the session.

Brother McCollum preached an earnest sermon on Sunday night.

Brother J. J. Tarnage having

preached the night before—during

which the revival spirit which less

characterized the church since

August last was manifested in an

invitation, no less than thirty or forty persons asked for prayer, some

of whom made a public profession

of Christ before the close of the service.

In another part of the room

Brother H. S. Brown preached

the same night with a like display

of the revival spirit. Presently

on Sunday morning at 11 o'clock,

the pastor of the church, Elder St. Clair Lawrence had baptised four

subjects in the tank, a few hundred yards from the church yard.

At 11 o'clock after baptism, the congregation convened at the church, but so immense that there was no room in the house for more than a third of the people. Immediately the benches were carried to an adjoining grove, which, with the cedars, pines and grass were found sufficient to seat the congregation, while Elder Frank Bennett, taking the place of Elder Lawrence, who had been chosen the year before to preach the annual Missionary sermon, preached an excellent sermon full of truth and patriotic earnestness.

I ought not space to refer to the several services during the meetings, all of which were earnest and full of interest.

The entertainment during the meeting was ample. Abundant provision was made day by day, was spread in the church yard to every body present. The meeting was unanimous, and external woes and calamities were banished all

from the minds of the people.

After services given over the entire day to the Lord, we would be surprised when I told

you that we were sent in

to the Lord's day services.

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HOME CIRCLE.

Conducted By Mrs. M. T. Gambrill

POETRY.

“THINGS IN THE BOTTOM DRAWER.”

A mother supposed to be looking over the relics of her lost children!

There are whips and tops, and pieces of strings;

There are shoes that no little feet wear;

There are pieces of strings, and broken rings;

And tresses of golden hair;

There are little dresses folded away Out of the light of the sunny day;

There are dainty jackets that never are worn;

There are toys and models of ships;

There are books and pictures all faded and torn;

And marked with the finger tips;

Yet I strive to think that the Lord is just;

But a feeling of bitterness fills my soul;

Sometimes when I sit and dream That the Reaper has spared so many flowers;

And taken mine away;

And I sometimes doubt if the Lord can know;

That a mother's heart could love them.

Then I think of the many weary ones

That are waiting and watching to night;

For the slow return of faltering feet;

That have strayed from the paths of right;

Who have darkened their lives by shame and sin;

Whom the snare of the tempter have gathered in;

They wander far in distant climes;

They perish by fire and flood;

And their hands are black with the dust of crimes;

That have kindled the wrath of God;

Yet a mother's song has soothed them to rest;

She has finished them to slumber upon her breast;

And then I think of my children three;

My babes that never grew old;

And I know they are waiting and watching for me.

Milnes Levee.

EDITORIAL.

ONE OF HUMAN NATURE'S PARADOXES.

Only a slender purse can induce a sensible person to buy an imitation of any article of wear. Paste gems are secretly despised by their wearers, scorn of the petty cheat fills the breast covered with imitation lace; why then should sensible people be content with an imitation of Christianity? The one true, genuine, valuable possession in the reach of all who will "come" is lost, while an imitation, no better than a base counterfeit, is proudly exhibited. Why is this so? Are not these who clutch the imitations using them as a lullaby to soothe conscience into a slumber which shall end in eternal death to the soul? Or is it because it has become fashionable to have some church connection, and therefore the member of fashionable society will take as much of the shadow as she can have without the substance?

Some people of professed pre-eminent charity made a great ado over George Eliot's reading, just prior to her death, Thomas a Kempis' Imitation of Christ. Why commend the reading of the *Imitation* when the precious reality, the life of Christ as recorded by the pen of inspiration might have been as easily read—more easily understood.

An eminent Presbyterian minister once said: "Man is the only animal that tries to deceive itself."

No hypocrisy is so hard to uproot as that practiced upon one's own self; oftentimes the hand of death only can tear off the deadly disguises and then it is too late. If in the matter of robbing the body which is frail and perishable, care be given that all things be real and genuine; why be careless about the clothing of the immortal, imperishable soul when robes of Christ's own spotless righteousness have been prepared for it?

Alas, for the fascination which the unreal, flimsy, man-made theology has for thinking men; men sensible on every other question but this most important one!

Cannot the explanation of the paradox be found in the words of Scripture, "The carnal mind is enmity against God."

The Sabbath is a permanent provision for rest, worship, good works, charitable ministries, higher education, and exaltation of the character and destiny of all mankind.—W. W. Ecarts.

We ought not to acquiesce in the shadows which are only around us because we do not hear, or hearing do not heed, God's call into the sunshine.—F. R. Havergal.

TEMPERANCE.

"Modesty is a charming grace, And never blushes but in the right place."

We were reminded of this old couplet when we read objections urged by some pseudo modest writer against the social purity order or white cross Knights as introduced and fostered by the Women's Christian Temperance Union. Why should it be thought an inmodest thing in Christian women to urge the claims of social purity upon their friends of the opposite sex? Why should a Christian woman hesitate to ask a young man to wear the white cross and pledge himself not to indulge in rude jests, profane language or any habit that would sully his moral character?

The same writer indulged in a severe criticism upon ministers who in their condemnation of the dance, ventured to hint at the pitfalls that lay in the way of feet that traced the dizzy mazes of the waltz. So it seems that is all very well for the daily papers to advertise the ball, the hop, where the German plays the first set, and then clears the finale of the tragedy when the music exposes "for identification" the body of "one more unfortunate," but the minister who comes with the glad tidings of salvation must utter no warning note to keep the unwary from temptation.

The Christian women must keep silent when saloons, gambling dens and all the other traps of hell are opened and baited to catch the young. The Christian wives, mothers and daughters must mute by the word of destruction deliberately planned, realized and executed lest some scoundrel, some pot house politician should criticize them for not being "keepers at home" and tax them with a lack of modesty.

With all due deference to these writers, we must say, when we want teachers of modesty, morality and home religion we shall not hunt them up or look for their lips or pens to drop wisdom.

No way so rapid to increase the wealth of nations and the morality of society as the latter annihilation of the manufacture of ardent spirits constituting as they do an infinite waste and unmixed evil.—*Louisville Times*

When public opinion shall place those who furnish the means of this destructive vice on a level with thieves and counterfeitors, then, and not till then, may we expect to see our land purged from this abomination.—*Judge David Daggett*, U. S. Court, Conn., 1883.

Until there is sufficient Christian patriotism among the leaders of the people to demand the statutory prohibition of this licensed enormity, society must make up its mind to bear all the accumulated horrors of the drink curse.—*Er Rollie Lewis*, Edinburgh.

May I not rightly sum up the duty of those who believe the liquor traffic to be a curse, as this: Wherever license prevails, wrest every inch of territory you can for Prohibition; where prohibition prevails, never surrender an inch to license, except from dire necessity.—*Judge Robert C. Pitman*.

We believe in cutting that dog's tail off right behind the ears—*How do Greely in 1867.*

What ought legislators to do? I answer: Place the article on the contraband list, and make the traffic in it penal, as deadly to the best interests of men. Are not the evils arising from the traffic as dangerous and as destructive to the community as those that arise from the traffic in lottery tickets? Nay, are they not more so?—*Sen. Mark Doolittle of Massachusetts*.

The grog shops must be closed. The power that will do the thing, whatever it is, is the power that must do. So long as eighty-five per cent of our prisoners owe their incarceration to drunkenness; so long as there is in our city one hundreded place for sale of liquor to every 170 inhabitant, so long as sixty thousand a day drink or from the effects of drink, there is no other side to the story. The grog shops must be shut. At any rate—whether of public interference or private self-denial, whether the law goes on the statute books or the wine comes off the dinner table—by some means the grog shops must be shut. He is either criminally ignorant of the facts, or criminally indifferent to them, who can deny this.—*Elizabeth Stuart Phelps*.

Success must be limited while professed Christians in such large numbers vote to perpetuate and honor this traffic by authority of law. The grand triumph for which suffering men and women vote and pray will never come till members of churches generally rise up in their might and compel political parties to accept this higher morality, and nominate only men who will prohibit

by law this heaven-daring crime. They can do it if they will, and by failing to meet this high obligation, do they not make themselves responsible for the wrongs and suffering which they can, but will not prevent.—*Pastoral letter of the Bishop of the M. E. Church*.

caught up by a strong, full voice, "Help! A thief! To the bank!" It was the nightwatch on his rounds. He rushed to the door just in time to see a dark figure dash out.

"To the bank!" he cried as the gathering crowd came pell-mell in eager pursuit.

Loud their yells, wild their confusion. Still they come, men, women and children. The electric light is struck up, full search is made but no thief is found nor any clue to the first voice of alarm.

To the bank! still they come, men, women and children. The electric light is struck up, full search is made but no thief is found nor any clue to the first voice of alarm.

"I am perfectly sure I heard some one," persisted the nightwatchman, "or I'd a passed on by the thief."

"It might a been a ghost," remarked some one, which unfortunately was caught up by the more ignorant and spread like wild fire.

The proprietor and banker did the contents of the safe scattered upon the floor, and while they and their clerks are trying to gather up the mass of bonds, money and jewels fresh confusion arises just outside the door.

"A woman dead." Here, stand aside."

"A light, quick?"

"Goodness! It's tain't old Joe. The crowd is pushed aside and pass-way is made, through which they bear the mud stained form to the nearest house.

[To be continued.]

ONLY A WOMAN.

By GEORGE M. LACEY.

It lacked a few minutes of 11 o'clock. She gave a hasty glance across the room to assure herself the children were asleep, covered the few remaining coals in ashes, threw an old shawl over her head and was gone. Gone out in the cold dark world, friendless, helpless, alone. Hurriedly silently she moved along. The very thought of being out in the world in the dark almost took her breath. The barking of yard dogs as she passed filled her with terror, but the one thought "I must save him, I must save him" crushed down her fears and hastened her on her venturesome mission. She passed the mills whose stone walls stood like huge monuments, their gloom chilled her more than the pelting snow. She's almost faint and every nerve is in a quiver yet on she hurries with wild eyes peering through the darkness for a glimpse of light. Suddenly she pauses—If I missed the way?—she gasped, so thought he would be here until midnight, he always is when the agent comes, she said desperately looking for the broad marble steps. Here they are, Old how cold! as she stumbles and falls against them.

What can I do? The agent is gone, I can't save father and here I am all alone. Merciful Heaven let me die here and to-morrow father will find me and maybe that will save him.

"But hush, some one is coming," she says under her breath, "two of them," and her heart gives a wild, glad throb, as a gleam of eager hope whispered "maybe they are returning for something."

But it suddenly died away, and her heart was as still as death when two men with muffled tread mount the steps.

"Watch" says one in so strange, unearthly an undertone, that the girl pressing close against the dark wall quails under the hissing accents and almost falls to the ground.

At her heart's reaction she presses her key hand to her bosom to cease its throbbing.

"What does it all mean?" she wonders.

A half indistinct sound as of rattling keys, she fears to even move her eyes but she is sure the door is being opened; she glances up sideways and a dark object passes into the bank of the mills, and tomorrow is pay day.

"They are robbers! Oh! God am I to see it and still helpless?" she thought desperately.

"Listen, the safe, oh! he's found it. The money, the money! I hear it rattle! Merciful Heaven! Is there no help?" and still the half frozen face could not move.

"They'd murder me if I were discovered. I can easily touch the guard's hand. But Oh! I must speak, I must speak, all my strength is deserting me, I believe I'm dying."

She looked up at the man almost in front of her and wondered if she had not better tell him, then she glanced up to Heaven but only murky blackness met her gaze. However, the very thought of Heaven seemed to quiet her nerves and an unuttered prayer is in her heart when foot steps approach.

"They'd murder me if I were discovered. I can easily touch the guard's hand. But Oh! I must speak, I must speak, all my strength is deserting me, I believe I'm dying."

In March put up more pens and clean out the stalls again and take more miles or horses, by throwing in what cotton seed he will act need for feed to be trodden in and mixed with the manure, on or into this mixture a most valuable compost can be made.

Put up square rail pens five feet high made of nine foot rails and fill to the top with manure from sow and horse stalls cleaned out in January.

Leave the top of each leap lower in the middle to catch the rains. Put on two more rails and cover six inches to a foot deep with forest leaves, which will hold moisture and protect from the sun better than hay or straw.

In April put up more pens and clean out the stalls again and take more miles or horses, by throwing in what cotton seed he will act need for feed to be trodden in and mixed with the manure, on or into this mixture a most valuable compost can be made.

Penetrate the Sugar and Rice Regions with several teams and a stone's throw of the Capitol Building at Baton Rouge—from which point to distances of one mile varying in their course up and down the Mississippi river numerous steamboat, passenger trains connect at Harrisonton with the L. N. O. & T. R. for Vicksburg and Memphis. Freight trains run daily except Sunday.

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ARRIVE AT MEMPHIS.....6:30 p. m.

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